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ABSTRACT

Several of the articles in this document arose out of the International Council for Adult Education's World Assembly held in Bangkok, Thailand, in January 1990. The first article is on the 1989 evaluation of the Hilltribe Development Project, a long-term project undertaken in the north of Thailand. The article briefly describes various aspects of the project, their objectives, the level of participation, and outcomes. The next article (by Elizabeth Cox) is on making and using training materials for nutrition education in a community development project in Papua New Guinea that has used printed materials, slogans, songs, acting, role playing, and screen-printed T-shirts. The next article (by Marjorie Crombie) describes one visitor's 2-day visit to the Nang Naew cattle raising project in Thailand. Fund raising in China's adult schools, which are no longer funded by the state, is the subject of the next article (by Wang Hong Ye). The article on defining popular education for the next decade in Thailand (by Gotham Arya) offers practical advice and recommends a holistic view. The next article (by Francis Hezel) is on what can be done to prevent suicide in Micronesia. The last article (by M. Mahbubur Rahman) is about the Community Information and Planning System, a training and action research experience in the Asia Pacific region. (CML)

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COMMUNITY DEVELOPMENT
POPULAR EDUCATION
FINANCING OF ADULT EDUCATION

ASPBAE Courier No. 48

Asian South Pacific Bureau of Adult Education
Canberra, April 1990

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M. Mahbubur Rahman

Introduction

This issue of Courier does not have a theme. Several of the articles included have arisen out of the International Council for Adult Education's World Assembly held in Bangkok, Thailand, in January 1990.

The first article is an evaluation of the Hilltribe Development Project being undertaken by the Foundation for Education, Life and Society. This project has been under way for over three years and so there has been time to get a good feel for what is working and what is not. The evaluators felt that the integration of the project staff with villagers was one vital aspect of their success. Another important element was the 'village volunteer concept'. This has been revised with experience as it was found that when volunteers were formally identified villagers expected too much of them and were reluctant to get involved themselves.

The evaluation goes on to list the various aspects of the project and briefly describes their objectives, level of participation and outcomes.

The article by Elizabeth Cox was written for a module on nutrition education being coordinated by Dianne Goodwillie who is based in Fiji. Elizabeth is one of many people who have been working to develop relevant, interesting training materials for Papua New Guineans, especially to promote good nutrition.

In addition to printed materials, slogans, songs, acting, role playing and screen-printed T shirts have been used to promote understanding about important issues in PNG. Elizabeth says, "In the end the effectiveness of any training material will depend on the knowledge, drive and dedication of the producer, and even more so, on the user."

Marjorie Crombie was one of the hundreds of adult educators who took part in 'solidarity visits' prior to the 1990 ICAE World Assembly. Her reflections on living for two days in a Thai village are interesting and give readers an indication of the purpose of the visits. One of the aims was mutual exchange of information. Marjorie's article indicates why, in most cases, this was impossible to achieve. Nonetheless, they proved valuable for visitors to gain an insight into development work in Thailand, even if those visited learned little about their visitors work, or what their life is like, back home.

Wang Hong Ye raises some interesting issues about how adult education in China is paid for. In a departure from earlier policies, funding for this area is no longer the responsibility of the State. Wang indicates how the more progressive institutions will achieve good levels of funding while those which offer less to students will not.

Dr Gotham Arya is Chairman of the Coalition for Peace and Development in Thailand. He gave a very interesting and entertaining paper at the ICAE Assembly on his definition of Popular

Education. The theme of the Assembly was Literacy, Popular Education and Democracy: Building the Movement. As is usual a lot of time was spent in trying to agree on a definition of terms such as 'popular education'. Participants felt that Dr Arya's attempt was a good one and worth wider dissemination.

During the twelve years that Father Francis Hezel has worked in Micronesia one of his major preoccupations has been with youth suicide. As an educator he has tried various education programs but comes to the conclusion that the breakdown of the extended family system has been the major contributor to the loss of support felt by young people. This has all too often lead them to suicide. Suicide has been romanticized in some parts of Micronesia, further exacerbating the problem. In this complex situation Fr Hezel believes that no one approach will provide the answer. He draws on his Christian faith to help, along with a variety of activities designed to enhance the feeling of self-worth of youth, and, not least, support for families to enable them to cope with rapid change in a positive and effective way.

This article is an interesting summary of 12 years work in an area which has caused so much distress to families and friends of young people in Micronesia.

The final article was presented at the recent International Training Workshop on Agricultural Extension and Levels of Literacy organized by the Commonwealth Association for the Education and Training of Adults. Dr Rahman outlines a systematic approach to encouraging people to participate in development projects.

Acronyms abound in this article but we have provided a brief glossary at the end to enable you to follow the article without too much difficulty.

Yvonne Heslop

HILLTRIBE DEVELOPMENT PROJECT. EVALUATION 1989

This article is an evaluation of a long-term project being undertaken in the North of Thailand with groups of people commonly known as the "Hilltribes".

Hilltribe Project 1989: An Overview

In 1989, the last year of the Hilltribe Development Project's first three-year phase, the working area included four Karen villages in Muang Pan District, Lampang Province: Mae Mee Nok, Mae Mee Nai, Mae Tom Nok and Mae Tom Nai.

The project staff, comprising one Project Coordinator, and two Hill Area Education Teachers, have integrated themselves well into the four communities. The fact that they are well-acquainted with the villagers and their way of life facilitates appropriate and sustainable solutions to the hill people's problems.

Discussion and analysis of the problems with the villagers identified the main concerns to be forest deterioration, food shortage, and debt. More trees are being cut down than are being planted as the highlanders expand areas of cultivation to meet food requirements. Less trees means less water resources for both domestic and agricultural purposes. This leads to a smaller yield of crops with less nutritional value. Villagers thus do not have enough rice to eat, and must borrow money from neighbouring Thai villagers, or go to work in Thai or other Hilltribe (ie. Hmong or Lisu) villagers. They then get trapped in the debt cycle.

Agricultural activities can do a lot towards solving these problems. In 1987 and 1988, when agricultural activities were begun mainly to raise income for the village volunteers, their potential as main problem-solving activities was recognized. In 1989, four new agricultural activities were initiated, and six exposure trips were organized so that villagers could learn from others about mixed farming, fishponds, and pig-raising.

The village volunteer concept has been important throughout, as the project aims for sustainable development. Thus, those with potential as leaders and as community developers must be encouraged to realize that potential. At first, the project was centred around village schools, and so were the volunteers. They were young people who could read and write, and mostly helped in the classroom. Over the years of Phase I, the project has broadened to include agricultural activities, and thus has broadened its view of who a volunteer can be. Literacy is no longer

an issue. The volunteers need only be those who show an interest in a particular skill or activity, or in community development in general.

The staff has learned that selecting volunteers formally is not as effective as doing so informally. In Mae Tom Nai, for example, the village committee helped the staff to choose ten volunteers, and gave one each responsibility over a number of families. Because these people were known to be volunteers, the villagers expected too much from them, and were eager to leave the work up to them rather than getting involved themselves. The staff has thus found it much more appropriate to simply encourage individuals who are enthusiastic about project activities. The result is an increased number of volunteers. There are now twenty-two in all, including four women. In Mae Mee Nok, there are three; in Mae Mee Nai, five; in Mae Tom Nai, twelve; in Mae Tom Nok, two. Also with the shift in focus from schools to agriculture, and with the informal selection process of volunteers, more people, both young and old, have gotten involved in the development process.

Project Activities

The project activities have met with much enthusiasm from the villagers. The activities bring not only fish from fishponds and vegetables from backyard gardens, but also help for the future. The villagers feel that their problems are being solved, and are gaining confidence that they will be able to deal with future difficulties. Village volunteers are leaders of these activities in all four villages.

Fishponds (new activity in 1989)

Objectives:	*a)*	*To provide a source of protein*
	b)	*To find the appropriate technique of building fishponds in the highlands*
Participation:	*Thirty families, or 105 villagers**	

In Mae Mee Nok, there are nine ponds; in Mae Mee Nai, 16; in Mae Tom Nai, 9; In Mae Tom Nok, 3. Total number of fishponds is 37. Fishponds supply food for household consumption, and therefore contribute to self-reliance.

Vegetable Gardens (new activity in 1989)

Objective:	*To provide fresh vegetables for the villagers all year round*
Participation:	*Nine families in two villages have one garden each*

In Mae Tom Nok, six families have gardens; in Mae Tom Nai, three families have gardens. As the villagers are familiar with native vegetables, the gardens are well taken care of. Like the fishponds, they supply food for household consumption, contributing to self-reliance.

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*Total number of villagers in all four villages=415

Pig-raising (continued from 1987)

Objectives: *a) To generate income*
b) To encourage new techniques for raising pigs
Participation: *A total of 18 families are involved in this activity.*

In Mae Mee Nok, three families, in Mae Mee Nai, five families; in Mae Tom Nok, two families, in Mae Tom Nai, eight families. Money is lent to the people to buy pigs. Approximately fifty per cent have profited from their sales, and will be able to return the borrowed money to the project within one year.

Native Chicken Raising (new activity in 1989)

Objective: *To test and demonstrate new techniques in raising native chickens, as disease in the fowl has been a problem*
Participation: *The Mae Mee Nai Village Teacher is running this activity.*

There are approximately ten hens and more than forty baby chicks in the coop. This demonstrates how to keep the coop clean, in order to prevent disease

Garlic Cultivation (continued from 1988)

Objectives: *a) To introduce new cash-crops*
b) To generate income
Participation: *Five families cultivate garlic in Mae Nee Nok*

Garlic has not been successful as a cash-crop; it is difficult to grow on the hill as it must be protected from animals, and the price is not high. It has, however, saved these families from buying garlic in the market, as there has been enough for household consumption.

Sustainable Agriculture: Conservation of Native Plants and Fruit Tree cultivation (new activity in 1989)

Objectives: *a) To preserve the forest*
b) To promote environmentally-sound agricultural techniques
c) To provide more nutrition for the villagers
Participation: *A total of 23 households are involved in tree planting and native plant conservation in all four villages.*

These villages have planted approximately 3,000 mango trees, 350 jackfruit trees, and 650 pineapple trees. These trees will guard against soil erosion. four species of native edible and medicinal plants are being conserved in a total area of approximately 50 rai (1 hectare = 6.2 rai).

Village Cooperative Stores (continued from 1987)

Objectives:	*a) To provide stores for convenience* *b) To introduce the concept of cooperative investment*
Participation:	*There are three stores - in Mae Mee Nai, Mae Mee Nok and Mae Tom Nai. Approximately 60% of the population of the three villages are shareholders.*

There are enough profits to distribute among the shareholders and pay the store workers. In the future, it is hoped that there will be enough to contribute to a village development fund also.

Rice Bank (continued from 1987)

Objective:	*To assist in solving the rice shortage*
Participation:	*There is one bank in Mae Tom Nok, and all eleven households are involved*

In the first two years, there were no regulations on the operation of the bank. More rice was lent than the people could return. This past year, the villagers got together to solve this problem. They decided to open the bank three times per year, and also decided on specific times for the borrowers to return the rice. As Mae Tom Nok is the poorest of the four villages, it is not wise to ask for a lot of interest. This way, the people can plan how much they can afford to borrow realistically. Although the villages have not been able to pay back all that they have borrowed, the bank has been able to sustain a profit because of the increase in the price of rice.

Exposure Trips

Objectives:	*a) To expose the villagers to new agricultural techniques* *b) To provide opportunities for the villagers to learn from the experiences of others* *c) To train the villagers for specific skills, such as fishpond-building, mixed farming*
Participation:	*A total of 45 villagers participated in the six exposure trips in 1989*

There were two trips to Tisae Village, Chian Rai Province, to see mixed farming; a trip to Don Muang Village, Chian Rai, also to see mixed farming; a trip to the Phayao Province Fishery; a visit to the fishery section of the Lampang Agricultural College; and a trip to pig farms in Lampang.

Exposure trips have been found as the most appropriate and effective way to train the villagers about new agricultural techniques. It is so much more comprehensible for them when they can see it than when, for example, a resource person is called in to speak to them.

Information dissemination

Cultural Research
Two of the staff are conducting research: one on Karen native edible and medicinal plants, the other on Karen legends. Much of this information is coming from the village elders; the youth lack a lot of this knowledge. This research hopes to build better understanding between the old and the young. Articles based on this research will be written for the Foundation of Education for Life and Society's newsletter, "Rainbow Bridge". Separate booklets on this research will also be published by the Foundation.

A Foundation office staff member has written about the Karen way of life. This has been published in a booklet entitled, "The Story Behind the Hill", and will be distributed to interested people. This was also published in "Rainbow Bridge" a Thai daily newspaper, and in the Thai Development Newsletter.

A Set of Slides with Script
The project staff put together this slide show, which was shown five times in 1989 to people from many different countries. It was shown to students interested in minority peoples at Thammasat and Chulalongkorn Universities in Bangkok, and to New Zealand, Laotian and Japanese exchange program participants.

Exhibits
The Foundation showed two exhibits in 1989. One was held in Malaysia, at the Institute of Cultural Affairs seminar and workshop on the culture and situation of Hilltribes. The other was in Thailand, at an International Development Research Council workshop about minority work.

Case Studies
Seven papers were written by the project staff about what has been learned from the various project activities, namely: fish-culture, pig-raising, vegetable gardening, chicken-raising, training, rice banks, fruit tree cultivation for sustainable agriculture. The compiling of these helped the staff to consolidate their knowledge and understanding of the experiences in the villages, and to see where the activities can be improved. The papers will be distributed to interested people.

Recommendations

Activities

a) Project staff should develop their skills and knowledge about activities so that they can help the villagers more with difficulties encountered while carrying out these activities, especially the new agricultural methods, like building fishponds.

b) Project staff must be consistent in their ideas of the activities, or villagers become confused.

c) Exposure trips are highly recommended for training villagers. These have been much more effective than bringing in resource persons. However, if resource persons must be brought in, it is best if they are local people.

d) Working towards a village development funds will be the main focus of Phase II of this project. It is early yet to shift development from the individual family level to the community level, as the people are still mostly concerned that their own families have enough to eat. However, the staff has started awareness-raising on this concept by asking the villagers many questions provoking thought about their neighbours and communities.

Villagers and Village Volunteers

a) Elder indigenous leaders, with their vast knowledge on Karen traditions, should be involved more in development activities. This will help to bridge the gap between the old and the young.

b) There should be more networking between volunteers from each activity, both within individual villages and between villages.

c) The staff must follow up on and record the volunteers' activities, and train more when necessary. Project staff should aim towards taking more of a facilitator role, letting the volunteers plan, make decisions, and implement the activities as they see fit.

Project Administration and Coordination

a) Teamwork has been building up between the three staff members over the three years of the project; the benefits of this are clear. The staff must continue in their efforts to work as a close team.

b) The monitoring system, consisting of a staff meeting every three months, sometimes attended by a resource person for unbiased feedback, has been very useful. These meetings help the staff to keep their roles and the community work in perspective, as well as helping them to be consistent in their ideas about their roles and the work. This system should continue.

c) This year, the staff took part in evaluating the project along with outside people. This was an excellent learning experience for them, and gave them many ideas on the direction the project should take in Phase II. It is recommended that they take part in evaluating the project every year.

Direction for Phase II

Analysis of the social situation on the hill indicates cultural preservation and sustainable development as the main concerns for Phase II.

The young people have lost many of their traditions, such as their native language, their greeting and work songs, their weaving skills. The elders see this change in the youth, and the generation gap is widening. Tourism, large foreign projects, and Thailand's New Industrial Country policy will distance the young people even more from their traditions, thereby widening the gap between generations. We are afraid that a loss of cultural identity will bring many social problems, as well as a loss in identity with the community, and therefore a lost interest in community development.

Cultural preservation then, will help to ensure sustainable development. The key is to build the relationship between the elders and the youth. This process can begin with the community leader groups: the village volunteers, who are mostly young people, the village committee, and the indigenous religious leaders. All of these people should be encouraged to get more involved in planning, implementing and evaluating economic, agricultural and cultural activities. A good relationship can be built when working together to solve community problems.

In the projects efforts to preserve the culture and raise awareness about Hilltribes of the public, research on cultural aspects will continue. In addition to legends and native plants, the staff will begin to research songs, festivals and Karen spiritual beliefs and their connection to environmental conservation. We would like to link with other groups to do this research.

The concept of the village development fund will also be introduced with a view to sustainable development. Village volunteers and committees will play important roles in introducing this idea, which is hoped will strengthen the spirit of the community. A committee will be elected to manage this fund. It will alleviate the debt problem as individuals will be able to borrow from it, and will also be used to fund community needs.

The staff has benefited greatly from both outside feedback and meetings among themselves. Their feeling of being a team has got much stronger since the beginning of this project, and they very much want to pursue this. They see clearly the direction the project should take, and have a lot of energy to offer to it.

We hope for increased funding in the next three-year period, as we have many ideas for a dynamic Phase II.

Contact for further information is Ms Busaba Paratarcharya, FELS, 47 Paholythin Golf Village, Paholyothin Road, Bangkhen, Bangkok 10900, Thailand

MAKING AND USING TRAINING MATERIALS FOR NUTRITION EDUCATION
A Case Study

Elizabeth Cox

One Nutrition Education Program in a province of PNG has a target audience of 250,000 people. It is a program aimed at working through all schools, health and agriculture programs, non-formal educational activities and village-based women's and youth organisations. It has a widespread audience. Most live in villages and approximately 70% are illiterate.

The program began almost ten years ago. It developed a series of 'main messages' which were based on research and experience in local culture, agriculture, health, nutrition and community-based education methods. Animated education was developed for adults and children and common themes and strategies linked schools, non-formal training centres, village organizations, and the services of some government departments. Many days, weeks and years were spent by many people making and using their own training materials for different aspects of this program.

A central element of this program was intensive in-service training for teachers, health workers, agriculturalists and community leaders and organizers. Even for this basic training we had to create our own handbooks, posters and audio-visual material. When we began around 1977, we found the available PNG health posters to be unattractive and uninteresting. In most cases the drawings were ugly and the messages were complicated. No suitable training manuals existed.

We started instead with posters and slide tape sets which had been developed in Africa and Asia. Although they were not always immediately relevant, we learnt a lot from them.

The posters came in a set from Senegal. They had been developed by a communications expert and came with a user's booklet. Their ideas, images and information on communications led to further reading and the decision to begin producing more and more of our own, locally-adapted materials.

The slide tape shows we used had been developed by a community development agency in Africa and Asia. Each set of slides came with written, animated and personalised scripts. Every set told a story centred on families, personalities, and a particular local context. We found this to be an engaging and interactive style of delivery of information. PNG audiences of all ages and educational backgrounds enjoyed and learnt from this kind of material.

First we adapted the scripts for our audience, but soon we started making our own slide sets with their own PNG stories and personalities. We realized that by simply projecting slides on to large pieces of paper - we could easily trace and produce

our own poster images. These images were very realistic and recognizable. (We also used this technique to illustrate books, and produce designs for screen printing.)

Many people in our program have been taught to operate a slide projector, to develop sound scripts, and to deliver them in a loud and lively manner. They have learnt to provide good introductions, lead follow up discussions and activities and link this information with other related educational materials and messages.

Hundreds of people - teachers, nutritionists, women's leaders etc have learnt how to make nutrition education posters from slides, and with other simple methods. Most people like to make posters with pictures and words of particular relevance to their own local community and workplace.

We developed slogans and used local languages and expressions to make messages popular and memorable. We helped people to understand the art and trickery of commercial advertising, and encouraged them to turn this process on its head - and to use it to promote good nutrition.

A related development was songs. Songs were extremely popular in our nutrition education campaign - with people of all ages and backgrounds. Over five years (1979-1984) we produced and recorded hundreds of songs. Many were used on radio spots and programs, two cassettes were recorded and distributed widely throughout PNG. The first songs were developed from simple adaptions of school tunes, but as time went by, more traditional tunes and chants and local string band tunes were used.

Acting and role playing seem to come naturally to young Papuan New Guineans. Provincial theatre groups have formed all over PNG. We used our local theatre group to teach drama method to nutrition educators, who would in turn teach colleagues, students and village communities. The theatre group then asked for an intensive course in nutrition so that they could take their new nutrition play on tour throughout the remote communities of the province. This play became a radio program in its own right - and has been repeatedly broadcast over the past five years. The theatre groups live bands 'livened up' some of the simple nutrition songs so that they have now become local dance tunes.

Screen-printing on T-shirts has been great for promotion and uses the same simple image and message development skills as poster making. Screen printing skills, and the production of promotional T-shirts is now a standard part of all health and nutrition training in the East Sepik. In more recent years videos have become popular. People who do health courses often expect them to be included in the program. We worked a lot with film over the past ten years but we found that it is expensive, difficult to store and move around, maintain, repair the equipment. Too many people cannot use film effectively, and there is hardly any local film material. Video may seem easier in many ways - but there is a danger that 'rubbish' videos will be shown instead of educational material - even in nutrition education workshops.

Making posters, writing songs and slogans, producing drama and printing T-shirts were much more low-cost practical and participatory ways to develop training materials, and make people think and learn at the same time. These things are produced and reproduced by the people. They develop creative and co-operative skills, and can even link nutrition learning and campaigning with income-generation. They help build commitment and conviction to community health and nutrition.

In the end the effectiveness of any training material will depend on the knowledge, drive and dedication of the producer, and even more so, on the user.

I've seen brilliant highly educated health workers waste the audio-visual equipment and materials provided for their work. I've seen them leave their own creative talents sleeping because they feel that the promotion of songs, drama and printed singlets is a bit silly, and too much hard work.

On the other hand I have seen highly motivated community based educators develop skill and originality in the production and distribution of animated learning materials. I know that potentially we can do great things with making and using our own training materials. But energy, enthusiasm, hard work helps, if you believe that certain information is important to get across and you truly care for the people in the audience! You can find all kinds of effective, creative, low-cost ways to communicate it.

In recent years we have found that video is more useful for background education and to stimulate initial training and discussion among health planners, organizers and educators. Carefully selected video documentaries can help provide an understanding of the world economy and environment and the political social and economic factors that determine development directions and influence the nutritional status of village level producers. Only rarely do we use video in the field. The important and relevant nutrition messages are best translated into materials and media which our people plan and produce for themselves and are likely to discuss and understand among themselves.

THA NANG NAEW CATTLE RAISING PROJECT

Marjorie Crombie

The World Assembly of the International Council of Adult Education held in Thailand, January 1990, commenced with 'solidarity' visits to various adult/community education activities throughout Thailand. These were held over two days and in the main involved fairly extensive travel and staying overnight in the area visited. The following article by Marjorie Crombie was written as a reflection on the experience of joining a rural community where language and cultural differences were great but where use of non-verbal communication such as singing and dancing helped to break down some of the barriers.

For the first stage of the 4th World Assembly on Adult Education, we broke into small groups to go on 'solidarity' visits. The idea of these was to familiarise participants with projects going on in the field and with the Thai environment and culture. There was to be a two-way exchange of ideas, information and enjoyment.

I was a member of Route 16. The eleven participants came from - Korea (3), Finland (3), Africa (2), Macau, Singapore, plus myself (from Australia). In addition there were 3 Thai people - Phadet, interpreter, Son, host and voluntary community worker, and Pawen, Government officer for the Khon Kaen Provincial Non-formal Education Centre.

Our mini-bus left the main Bangkok-Khon Kaen highway about 330 km north-east of Bangkok. From here the dirt tracks meandered through flat countryside divided into paddy fields as far as the eye could see, with occasional coconut palms, straw-hatted people working in the fields and a mixture of cows and buffaloes dotted around. No machinery in sight. No rushing. The last of the rice crop is being harvested, the straw piled into stacks and groups of people thresh the last grains from the rice stalks by hand. Such tranquillity will be the backdrop for our next two days while we are hosted by Son's family in the Tha Nang Naw village. Along the roadside are ditches which hold the last water of the rainy season. Some ditches are full of plant growth and fish, which the people harvest. But many ditches are empty and parched. There are no signs of irrigation and no more rain due until May. This is winter time now, though temperatures are around 30 degrees Centigrade and humidity is high. There is still the hot season to come before there can be any relief for crops, animals and pasture.

Our mini-bus pulls up outside a typical Thai house in a street of traditional Thai houses - stilt houses of dark teak wood with living areas below and sleeping quarters above or animals below and living quarters above. There is lots of floor space, furniture minimal and functional. In the streets cows, chickens and the occasional dog seem to have the right of way. People occasionally pass by, busy

with some routine activity - moving animals, going to buy, sell, collect, transport etc. Transport is hand-pulled carts with the occasional motorcycle, multi-purpose truck or car. There is too much to take in visually. People come from everywhere to greet us. We two females are embraced and pulled into the kitchen of one house. The rest of the party disappear elsewhere. We have lost all contact with our life-line, the interpreters. We join the ladies sitting cross-legged on the floor preparing food. I greet them with 'sawadee ka' and a 'wai' which they return profusely and repeatedly. They talk about us and giggle loudly. We begin to top and tail pea-pods, trying to communicate our solidarity and humanity. We concentrate hard on the task while exchanging eye contact and smiles. I strain to remember my few phrases of Thai but nothing comes. My phrase book gives me nothing helpful for such an intense and immediate need. In a state of near-panic we frantically search for other means of communication to break down what feels like an absolute impasse. Time seems to stand still and the present moment seems endless with no escape route. We two Caucasians exchange comments and giggle. At least we have found some communication between ourselves. I realise I am still wearing my shoes and hurriedly discard them. I remember it is taboo to point ones feet at a Thai and tell my Finnish colleague this which makes her feel uncomfortable as she pulls her feet under her. How much have we offended our hosts already? One Thai group member joins us and talks to us in Thai. We look up hopefully but soon return to the peas as he offers no way out. Another lady has joined our group.

Beginning to feel a bit more rational, we begin to develop our pidgin. they pick up something and name it in Thai. We try to repeat it. More words follow. I remember how to say "I don't understand". Now we are really making progress - communicating and starting to feel more comfortable.

A new voice speaks, "I speak a little English". Where has she been all this time? We say we are from Finland and Australia, but not much more. By now we have probably prepared enough peas for a week but no-one interferes in our work. This is the Thai way. No one will offend us by suggesting we are behaving inappropriately.

The bag of pea pods is nearly empty - time for another decision to be made. But we are saved! "Food". "Eat". "Come". We follow willingly. We are returned to our colleagues who are all seated on the floor in the house next door, around endless plates of rice and a variety of meat and vegetable dishes which look irresistible and especially welcome after our eight-hour overnight bus ride. This is breakfast. I relax and think how wonderful village life is.

Bottles and bottles of refrigerated water are circulated. The only worry now at the back of my mind is how will I handle the toilet arrangements. I later became very adept at managing the non-flush squat toilet and the bowls of cold water for washing. In fact I begin to pride myself on how clean I can get and even start to enjoy the procedure and think the western way of toileting might be the less hygienic way.

We eat with relish and many hands come to clear away the dishes and set up a large table with chairs for all for a meeting with village representatives. The

VIPs sit around the table, others sit in the darker background of the room. We will repeat the eating, meeting pattern many times in the next few days. Meeting procedures are different here. Formalities, introductions, courtesies are rigidly adhered to. Time is irrelevant. One begins at the beginning and proceeds step-by-step until every person who can be found, it seems, has been introduced, has spoken, summarised, been thanked etc. Sitting under the big ceiling fan we become mesmerised by this procedure. At another level idle thoughts and observations are helping us to absorb another agenda - the Thai perception of the world.

As the meeting progresses, villagers of all ages congregate around the wide doorway for a similar acculturation. We hear from our host, the coordinate of the Sea Cattle Raising Project, which he elaborates on extensively.

His words are translated from Thai to English which adds to the slowness of the process. Similarly, questions and answers have to be tediously translated back and forth. He tells us of the poverty of the village, the problems of inadequate water, food, lack of resources, debt etc. He has been instrumental in organising groups in the villages to work towards improving their situation. They have moved from being mainly rice-growers to cattle raisers, as the latter bring much greater income per 'rai' and the price of beef is much more reliable. Projects were modest, with only a few cattle being involved. There were many false starts with key animals dying, projects collapsing, and assistance from outside agencies seemed minimal, sometimes inappropriate and inconsistent. He spoke of rice banks, money lending and of the different strata within the village(s) from rich 'capitalists' to families who could afford to own neither land nor cows.

He was followed by a stream of village representatives from different facets of the 'organisation' including leaders of youth groups, women's groups, veterinary 'experts', teachers and coordinators. Status is important and titles are elaborate and formal. Everyone has a well-defined place in the hierarchy of the organisation.

However, none of these 'experts' had very much knowledge or training and the interchange of ideas between these members and the local education centres seemed impoverished as a consequence. The so-called 'vet' had achieved only 4th grade level of schooling plus short training from other 'vets' with slightly more knowledge. The organisation was founded on high political ideals of consciousness raising, and empowerment with many diagrams to clarify and publicise this framework.

There were a few stories of success but beyond the entrenched formal organisational structure and many meetings there seemed a great inadequacy in knowledge, expertise and resources to achieve much progress. What little experience had accumulated was being shared with other villages. A coordinater over the 17 villages was an admirably, brave, young and respected individual. Son, our host and the project's leader was wary of outside experts coming in and taking the initiative from the village which we were sympathetic with but we felt that without outside assistance there could be little progress. About 5 hours later we had heard all the voices. The presentations were well-prepared and it was difficult to delve beneath the surface for this reason and the added barrier of translation.

It was difficult to get a clear picture of relationships with outside organisations, financial positions, implementation of the project etc. As an outsider I'm not sure of the main cause of the lack of real communication - defensiveness, saving face, telling us what we wanted to hear, the Thai way of doing things etc. We saw few signs of experimentation, improvements etc beyond an occasional water supply and the cows drifting in and out of the village.

The meeting was finally overtaken by the greater need to eat again followed by a walk around the village. We saw older ladies from a few households at various stages of silk production - from the growing of worms, harvesting cocoons, spinning the thread, to weaving it in intricate patterns. Many of the ladies were wearing their hand-spun, woven and stitched silk skirts and blouses. Most of the workers seemed very old. A few were minding young babies. There seemed little interest and uptake in the village by the younger generation for the traditional work roles and crafts. It felt as though this fragile way of life would die out with the older people unless the younger people could become involved in these traditional lifestyles and work slowly to strengthen and develop them. Of course the younger generation was at school but their interests seemed to have turned to more western goals, there was little motivation to keep the old ways going and the lure of life in Bangkok could not be overlooked. The western adolescent boredom mentality seemed to have arrived.

We visited the primary and high schools where students seemed happily busy with pretty narrow, rote, formal academic learning, copying reams of neat writing into exercise books. A peace corps volunteer was teaching English but he said the children considered it a dead language, the approach was grammatical and there was no more than passive conformity rather than overt enthusiasm and commitment to learning. But the learners greeted us with happy smiling Thai faces and a lot of fun.

Walking through the village there seemed to be an abundance of potential food - fish, fruits and a variety of meat, from chickens to geese and cows. On the fringes of the village the have-nots had little beyond enough for day-to-day survival but could aspire to nothing more.

In the evening we saw another richness - the cultural, community life of the village. After a siesta, and of course another banquet and coconut wine served in glasses covered in dirty sticky finger marks and other artefacts, the main street was covered in matting and people began to congregate. Microphones and speakers were set up and the Thai/Laotian music began to play. The VIP visitors were to be given a traditional welcome and blessing (Buy Si ceremony).

Men of the village beat their drums in a deep sonorous rhythm. We eleven visitors had to sit in a circle around an elaborate golden pot filled with plaited banana leaves woven into exotic leaf shapes and decorated with sweet smelling flowers, necklaces and bundles of short cotton threads whose significance would come to us later. An elder sang a haunting chant as we were blessed and then welcomed and each presented with a necklace. We then had to turn around in our circle to face outwards and the crowd of several hundreds of gathered villagers. People took

bundles of the cotton thread and moved amongst us, each person tying one thread on our wrists, while chanting good luck phrases. We exchanged 'wai(s)' each time and 'khawp khun ka(s)' as young and old performed this rite on us all. Everyone contributed so we finished with wide bands of cotton on each wrist, each thread tied with simplicity but dedication - an act unchanged for many generations. The age of this unchanging tradition was almost tangible, a humbling and very moving experience.

Coming out of this ritual, we sat on the side-lines and watched groups of traditionally-dressed dancers - the young girls and boys of the village, perform delightful dances again expressing the stories and hopes of the old ways. Costumes were bright, boys wore colourful makeup and movements were precise and very rhythmic. A lot of the dancers performed with baskets or nets. Proud parents and others in the audience threw coins into these as they were thrust to and fro intricately in time to the music.

The older men drummed out the haunting rhythms and then sang some of their old songs. We moved on to the popular Thai circle dancing. Then inevitably, having received so much it was our turn to give. At this stage, as an Anglo/Australian, one is further humbled by our relatively impoverished cultural inheritance. Korean and Armenian love songs were sung and villagers quickly took up and embellished the rhythms they could relate to, spontaneously breaking out into drumming and dancing. How would they have responded to 'Waltzing Matilda'? There was no way I was going to escape this obligation. The heel-and-toe polka saved me. I grabbed a partner, got a drum rhythm going and proceeded to push Chris from Finland quickly into the rather staccato movements. In a panic I forgot some of the steps but managed to put something together which we repeated a few times and managed to get a few other villagers to join in. I encouraged the band to speed up the rhythm. We were moving quite well so I though we had satisfied the need to perform, called it quits, and 'waied' to the various partners who had participated. There was a lot of clapping and shouting and, obligations satisfied, we could move on to more Thai dancing. It was a beautiful evening out in the street with the temperature falling and a slight breeze. The coconut wine was flowing and the rhythms made it hard to resist dancing. At a respectable hour, the VIPs retired, and after a bit more loud singing and drumming everyone dispersed, and we left to go upstairs to a comfortable night on the floor on mats, thick mattresses and pillows, with fitted mosquito nets available.

In the morning I woke with dawn, got up and followed the cows and cowherds out through the village streets and beyond into the paddy fields. It was slow and tranquil and the world seemed a good thing to have happened and everything was in its place.

That day was a routine of visiting villages, being welcomed, blessed again, hearing about youth groups, women's groups, raising cows, debts etc. We fell easily into the routine and the relaxed pace. Watches were forgotten and we proceeded steadily step by step through whatever experiences we encountered. By now we had the Korean love song off by heart and performed it readily. Each time the villages

broke into spontaneous dancing and clapping. The old ladies especially had not lost their flowing rhythm.

At the final village, the people for the first time asked questions about what we thought about their problems and how to go about easing them. After two days of rich immersion in their culture this was a good time to begin to feed back some comments. Our adult educators from Zimbabwe, Tanzania, Korea etc humbly shared their own experiences of similar situations and experiences in their own countries. Again, through a translator, the process was slow and it was difficult to more than skate on the surface. They then requested a female to speak. This was unfortunate for me as I had not been listening to the discussion. Acoustics were bad in the hall; I was contented that the VIPs were sharing their experiences; I did not have such a background and I had been deep into my own discussion with Chris from Finland about the richness of the village environment compared to the impoverished cultural, spiritual and very hedonistic country I had left behind for a while. Again, not being able to escape, I collected my thoughts and through the interpreter gave a speech from the heart about how I felt: it was the villagers who had the rich culture - in traditions, family networks, spirituality and useful work to perform. I spoke of the dangers of their losing this as they progressed into a more consumer oriented society and wished them to value what they had, build on it and not lose something precious. I would have liked to have told them about Aborigines being disillusioned by urban life and returning to their roots to re-establish an integrated harmonious and meaningful way of life. What was understood and how it was received I will never know. But again the obligation had been fulfilled, there was clapping and we were free to move on - for a final meal of course, finishing off this time with piles of fresh papaya and a fresh coconut each with straw for sucking the milk, and a Thai massage for those so inclined. Yes, I could handle the life of a VIP in the village. We were made so much at home, became so relaxed and had all our needs catered. It was hard to make the transition to the outside world, we had shared something unique and intimate.

Getting back to the University in Bangkok I took a very very very long shower and put on a complete set of clean clothes. It felt good. Maybe there are benefits in this way of life too but I felt I no longer needed the daily, sterilised, plastic-wrapped glasses provided in the hotel room. I had had a small initiation into Thai culture.

FUND RAISING IN CHINA'S ADULT SCHOOLS

Wang Hong Ye

Wang Hong Ye is from Shanghai Zha Bei District Spare-time College, Shanghai. He prepared this paper for presentation at the International Council for Adult Education World Assembly in Bangkok, January 1990.

Before I come to the explanation of fund raising in China's adult education, I will first of all say something about China's adult education, the task of China's adult education and the classification of China's adult educational establishments.

A Brief Account of China's Adult Education

Our National Adult Education Conference held in December 1986 passed a "Resolution to Reform and Develop Adult Education" which divided China's education into 4 parts: fundamental education, vocational and technical education, general advanced education and adult education, and clearly defined the task of the first three as the cultivation and provision of the reserve forces for the state while the task of the adult education is to offer education to people who are already in-service or other employees. In other words, the first three parts are within the scope of pre-vocational education, and the last falls into the range of post-vocational education. In China, the educational difference between pre-vocation and post-vocation separates non-adult education from adult education.

The Task for China's Adult Education

The task in this area involves, at present, focusing on five respects: First is the in-service training ie. improving the working skills of those who are already in-service. This has become the stress of our adult education. The second aspect is to compensate those, who are already on-the-job without having received junior middle schooling and essential vocational training, for their losses, which is named "Two Compensations" in our country. In recent years, about 30 million workers throughout the country have undertaken "two compensations". On the other hand, the compensation for fundamental education in the countryside has laid emphasis on wiping out illiteracy and offering primary education. Next comes advanced and secondary-level education of adults, namely credit learning. Our country remains less developed, and our full-time advanced and secondary-level learning establishments can hardly meet the need of our national economy and social development. Our regular colleges and universities can take one full-time student out of every four who has graduated from senior middle schools and sat for the entrance exam. Those young people who are not selected are enthusiastic for higher learning, meanwhile more qualified personnel with specialized knowledge are in ever-increasing demand. Thus, in our country has sprung up a variety of advanced and secondary level education of adults such as the TV university, correspondence university, evening colleges, workers' colleges, spare-time colleges, workers' secondary-level schools and peasants' secondary level schools. The fourth

refers to the continuing education of new knowledge and new skills which differs from the first respect in that everyone who has already had advanced education may find it necessary to be re-educated for culture and life, taking as its aim the need of satisfying people spiritually, materially and culturally in order to help them lead a noble and ethical life. This section of education is varied in its content and form.

Classification of China's Adult Educational Establishments

It is a fact that our adult education is broad in scope, lengthy in span, multiple in levels and difficult in task. Moreover, many aspects overlap and compensate each other. Seeing this, our government has adopted the policy of fully arousing the enthusiasm of each unit to set up adult education facilities. The government practises loose/macro administration towards adult education by issuing related policies as its orientation instead of taking a strictly-organized structure as its base. Adult education of our country is composed of three systems: the first is the schooling system of the Chinese Communist Party at various levels; the second is that of the Chinese Liberation Army at various levels; the third is the schooling system under the leadership of the State Education Committee, a fact which has brought about the present condition of our adult education establishments: wide in scope, various in category, large in number and relatively small in size of a single school. I am now going to say something in detail about our adult education which is roughly formed by five types of adult school.

Adult education facilities attached to full-time colleges and universities. At present our full-time colleges and universities generally carry out the policy of "Walking on two feet", namely, being responsible for both pre-vocational and post-vocational (ie. adult education) education. Such facilities provide education for adult students either by means of evening colleges or through correspondence.

Adult education establishments set up by governments of various levels, including regional spare-time college, educational college, spare-time middle school as well as radio and TV university, TV secondary-level school. These establishments have the common point: their administration is subject to the local government.

Adult schools run by every system. The word system is used broadly and is made up of three components: a) the respective organizational system of China National Trade Union, Chinese Communist Youth League and Chinese Women's Association; b) the organizational system of the Chinese Liberation Army; c) every ministry and committee of the State Council and every business bureau of each province, municipality and autonomous region. The adult schools of the above systems focus on the training of their own personnel.

Adult schools operated by every industry bureau, every big company and large-sized enterprise, such schools, previously named either 'Workers' Evening Schools' or 'July 21 Universities', have the characteristic of high

specialisation by cultivating their own technical and professional core members.

Adult schools started by noted individuals, democratic parties and social organizations, who make every effort to contribute to the country by cultivating qualified people in the schools they have set up. These schools are called schools run by social forces.

Fund-raising in China's Adult Schools

The education funds of China's adult schools mainly originate from the following six channels:

Financial allocation by the central and local governments.

Every year the central government and the local government allocate a certain proportion from national education funds to adult education, establish the item of employees' education funds, and use special funds for specified purposes. The funds are shifted to their subordinate adult schools in line with their administrative relationship. This form of financial allocation covers the adult education facilities attached to full-time colleges and universities, and the adult schools run by the local governments. Such allocation is classified into two types: one is the personnel and office funds given every year and the other is the funds for basic construction and equipment-furnishing, temporary premium and subsidy given irregularly. The former tends to be stable while the latter is under the influence of the governments' financial condition.

Financial allocation from each system to its subordinate adult school

This kind of allocation is also divided into regular and irregular, which comes either from the state applied by each system or from their own collection. These schools offer free training to their internal workers.

Each industry bureau, big company or large-sized enterprise supplying funds for its subordinate adult schools.

Funds of this kind mainly come from the bureau's subordinate units in the form of administrative fees, while those from the companies or large-sized enterprises are out of their own income.

Funds-pooling of units and donations of individuals

This sort of fund-raising largely occurs in such schools as operated by social forces. The fact that these schools are non-governmental implies they can obtain a small part of funds through pooling and donation, but most funds come from tuition fees.

Tuition fees from students.

> If it can be said that financial allocation from the government, financial allocation from each system, investment from the company or enterprise and social-pooling can be found only in their respective adult school, the resources from tuition fees cover every type of adult school, and the amount of tuition fees of adult schools differs in the total income of each school. In our country is practised nine-year compulsory education while a tiny amount of tuition is required for adult education. Adult students can be said to be 'employer-paid' and 'self-paid'. Attending employer-paid study, the students are selected, recommended and paid by their factory. It is prescribed in "Workers' Education Rules of Shanghai Municipality" that "the workers' education funds of each enterprise make up 1.5% of its ratified payroll, paid from its cost" and "the workers' education funds of each institution amounts to the same as its ratified payroll, paid from its operating expenses". The majority of this fund is spent on employer-paid study. Self-paid students go to school in their spare time, making their own payments. On the other hand, the government has issued a reward method for self-paid students: the enterprise or the institution which the self-paid student belongs to, must reward him upon his graduation, the reward amount equals the tuition fees the student has paid.

Other forms of income: including earnings from scientific and technological services, from school-run factories and from other services.

> Speaking about the investment from the state, the adult school falls far behind as compared with the general school, yet the former precedes the income of tuition fees. The adult school looks upon tuition as its main source, and this forces the school to enrol more students to study at school by thinking out how to meet the social needs. Somehow the competitive mechanism was introduced earlier into the adult school than into the general school. This makes the adult school more energetic.

Fund-raising In My College

The full name of my college is Shanghai Zha Bei District Spare-time College, the P.R. of China, operated by Shanghai municipality Zha Bei District People's Government, belonging to the type of adult school run by the local government. In the north of Shanghai is located Zha Bei District with a population of more than 670,000. We have 187 members of teaching and administrative staff in the college, and the number of students at college amounts to over 4,300. Our funds come largely from three sources.

1. Financial allocation from the local government, which covers both the funds used for three categories and special funds used for special purposes. The first category refers to salaries and subsidies paid to those who are on the regular payroll of our school. In 1988, the total of this payment to our school is 400,000 yuan (Chinese dollar). The second category refers to the funds for "wiping out

illiteracy" which began in the 1950s and have lasted ever since. This educational subsidy is 0.2 yuan a year per in the district. My college can get about 2/3 of its amount. Its computative formula is like this:

S = 0.2 x the district population x 2/3

Since our district has a population of 670,000, thus the amount of this fund which my college get comes to

S = 0.2 x 670,000 x 2/3 = 89,300 yuan

The third category refers to subsidies for students. Our government offers student subsidies to the adult schools which enrol students whose credits are recognized by the state. The standard of subsidy is shown in Figure 1:

	Advanced level	**Secondary level**
natural science	75 yuan per year	30 yuan per year
social science	45 yuan per year	20 yuan per year

We received 120,000 yuan of this fund in 1988. special funds are those specially allocated for the purpose of basic construction and equipment furnishing. The fund given to our college was 50,000 yuan in 1988. By adding the above, the total figure from the first source reached 660,000 yuan in 1988.

2. Regular income in the form of tuition. The state uses the policy of "Paying income for expenses" in dealing with our tuition income. In other words, we are allowed to keep the tuition earnings for our own purposes. However, the state sets a limit to the tuition, as shown in Figure 2.

	Advanced level	**Secondary level**
natural science	200 yuan per year	160 yuan per year
social science	160 yuan per year	120 yuan per year

Our earnings from this source amounted to 450,000 yuan in 1988.

3. Out-of-planned income of our college. After the fulfilment of the education plan assigned by the state, every college can make full use of its potentialities in different ways. For instance, running short-term training courses of many types and giving scientific and technological services. We got 840,000 yuan from this source in 1988. Figure 3 shows our earnings from these three sources from 1984 to 1988.

Figure 3

	1984 amount	%	1985 amount	%	1986 amount	%	1987 amount	%	1988 amount	%
Financial Allocation	335300	54.4	432616	48.4	492864	39.4	562517	32.5	670711	34
Tuition Income	230000	37.3	293555	32.8	496641	37.5	565813	32.7	452236	22.9
Out-of-plan Income	50500	8.2	68465	18.8	289500	23.1	600500	24.7	848500	43
TOTAL	615800	100	894636	100	1252005	100	1728830	100	1971447	100

From Figure 3 we can see that the financial allocation keeps growing steadily, the reason for which lies in the fact that our staff had their salaries increased year after year and that the number of the staff has been growing each year; the tuition income had been up gradually in 1984 to the top in 1987 and fell down to some extent in 1988. This displays the numerical movements of our credit students; the out-of-planned earnings have been raised greatly each year, this indicates the tendency of our college to pursue a multi-function approach. Figure 3 also tells us that the percentage of financial allocation is on the increase, a fact which makes it clear that our college has got a raise in its benefits in developing multi-functions and in its independence as well.

An Estimate of Adult Education Fund-raising in Future

In future the fund-raising of adult education who undertake three changes:

1. Fund-raising turns from less channels to more channels. With the development of adult education in the direction of multi-functioning, the adult school will become not only the learning base but as well the exchange place of qualified personnel, the service centre of technical advice and mid-phase trial fields for new products. In this way, the school may develop more and more sources for its funds.

2. The proportion of financial allocation keeps dropping. The practice of China's adult education in recent years provides that the more an adult school depends on "the government", the less energetic it becomes. "How to raise the independent degree of the adult school for the purpose of building up the economically-operating mechanism which will help the school to meet the social needs actively" is a problem under consideration. Besides, the financial allocation, which will in no case be decreased in the future, can't keep pace with the development of the adult education. This will motivate the school to broaden its fund-raising channels by fully utilising what they have and doing what they can.

3. The source of education funds may shift from stable to unstable. The competitive mechanism was introduced earlier in the adult schools than in the

general schools. The competition for more students among the adult schools has been under way for some time. Social suitability, teaching quality and service spirit will be the key of this competition, which will result in the survival and prosperity of the superior. The fact will speak for itself that the time is gone when we could depend on financial allocation to support the school and that the source of educational funds varies with "good or bad operation" performed by the adult school itself.

"Educate a boy and you educate an individual, but educate a girl and you educate a family." Women's education is very important in China. An informal literacy class for women of the ethnic minority group in Xinjiang, Turpan Yuevue Commune.

National Commission of the People's Republic of China for UNESCO

POPULAR EDUCATION: THE NEXT DECADE

Dr Gotham Arya

Dr Gotham Arya is Chairman, Coalition for Peace and Development (COPDEV), Bangkok, Thailand. Speech given to International Council of Adult Education World Assembly, Bangkok, Thailand, 11 January 1990

What do we mean by Popular Education?

Education:
Knowledge, skill, attitude and also motivation to act that will satisfy needs which are essential to a life with dignity.

Popular Education: Adult Education that

Is Not	Is
for a diploma	for action
classroom-based	community-based
for "giants" and "angels"	for equals
submissive	subversive
based on books	based on popular wisdom
top-down	exchange between Educators and Learners
SECOND GRADE	RELEVANT

A Concept of Needs

A Concept Of Needs

SURVIVAL NEEDS

SATISFIERS	PROBLEMS	DIAGNOSIS	STRATEGY
- food, housing clothing	- poverty - growth-oriented, trickle-down economy-	- dominance of technology - overconsumption - 1000 millions more over the next decade - finite world resources - socialize cost but privatize profit	- self-reliance - buddhist economy* - steady-state economy** - cooperative governance of global-commons * SATISFACTION = needs satisfied / total needs **CONSTANT BUT NOT static stocks of artifacts & people (HERMAN DALY)

SECURITY NEED

SATISFIERS	PROBLEMS	DIAGNOSIS	STRATEGY
- law and order - reliable defence force	- violence - overarmament (mainly - with unusable arms)	- mistrust, prejudice - belief in coercion - can't solve conflict	- confidence building - contractual power* - more research and practice of non-violent actions *coercive power: that of the gun. contractual power: that of willing partners controlled by economic law, punitive etc.This power is steered by hope for positive rewards not by punishment in this world or the next one (Johan GALTUNG)

AFFECTIVE NEED

SATISFIERS	PROBLEMS	DIAGNOSIS	STRATEGY
- sense of belonging - social life	- loosening of social fabrics - ethical vacuum	- dominance of economics - no time - no "GOD"	- solidarity enhancement - define time - reinvent ?!

NEED TO UNDERSTAND

SATISFIERS	PROBLEMS	DIAGNOSIS	STRATEGY
- learning - exchanging - thinking *Where there is the wisdom we have lost in knowledge? Where is the knowledge we have lost in information? T. S. Eliot	- limited acceess - poor quality	- elitism - information pollution (fast-food symptom)	- popular education - participatory research - popular wisdom

COMMUNICATIVE & CREATIVE NEED

SATISFIERS	PROBLEMS	DIAGNOSIS	STRATEGY
- non-verbal communication - verbal communication - reading-writing drawing-painting - sculpture - architecture	- alienation (loss of identity)	- monopoly by "experts" - deception (publicity etc)	- popular education - popular culture

Suggestions about "don't"

- Don't entertain romantic ideas about "people"
- Don't consider any concept as a "final" one
- Don't believe in certainty, there is no such thing as historical determinism. Act in ambiguity
- Don't be "fashionable" beware of the bandwagon effect
- Don't be fatalistic. Forget the song "whatever will be will be"
- Don't accept capitalism, technologism...as given or inevitable. You probably can explore the roots and shape the fruits
- Don't be too positive. Remember the principle of contradiction: any actions intended to improve something have at least one negative consequence
- Don't be single-minded. There is no cure-all remedy. Remember the principle of complementarity: any actions intended to improve something require at least one additional action somewhere else.

Suggestions

- Improvement of concepts
- Work to create political will in favour of popular education
- Increase training of trainers (educators): nothing can succeed without sufficient number and quality
- Emphasize horizontal dissemination: educators=facilitators, local talents=resource persons
- Make use of broader dissemination (mass media) for campaigns, to influence political decisions and for micro-macro articulation
- Link up with other social movements (NGDO's). Befriend activists and make them aware of their "educator" role
- Work more with governmental organizations while respecting our differences
- Spread the concept of participatory research. Research is a must for quality learning
- Improve on evaluation methods of both the learning and the whole program.

Conclusion

Popular education is a vast area involving a complexity of issues intended to improve people's quality of life. The issues are interrelated. A holistic view is needed. Remember the reflex principle. But when it comes to action, act locally and precisely.

WHAT CAN WE DO TO PREVENT SUICIDE

Francis X Hezel, Sj

Someone once asked me why, if I have spent the last twelve years studying and writing about suicide in Micronesia, I don't make some recommendations on how to prevent suicide. I replied that I didn't believe in dealing with problems that way -- writing out prescriptions like a doctor and then running off to see another patient. I always saw my role as working alongside others in the study of social problems in the community, doing anything possible to deepen my own and their understanding of the roots of the problem. As our awareness of the problem in all its complexity deepened, I always had faith that the community would sense how best to respond. And often enough it did.

As an educator, I always felt that I should raise questions, even annoying ones, and shed whatever light I could on these problem areas, always encouraging others to share in this effort and reflect on the issues before us. Community education was a joint effort, I felt. If people were convinced that the problem was real, if they could only grasp how and why the problem arose, then they could go quite far in working out solutions by themselves. This confidence in the resources of the community was the basis for lots of things besides our Micronesian Seminar; it was the principle underlying the old-fashioned credit unions and coops and the more recent educational efforts that go by the name of conscientization. It's a good principle, I think, and shouldn't be discarded lightly.

Nonetheless, I admit to owing the Micronesian communities a great deal for their help in my own long-term study of suicide. Probably far more than the communities themselves realize or than I have bothered to acknowledge. Let me, then, try to repay some of my debt - reluctantly, only because I would like to honor the principle by which we educators have tried to live. Reluctantly also because these suggestions are based on probable but still tentative hypotheses made by someone who is very much an outsider looking in on Micronesia. Under conditons like these, we who fancy ourselves researchers get nervous at the prospect of climbing too far out on the limb of a tree. Yet, it may be only fair to share with people here in Micronesia what I think I have learned about what can aptly be called an issue of "life or death" today.

The suggestions for preventing suicide that are made here are based on the understanding of the problem that I have reached in the course of my work for the past twelve years. They will probably not be accepted by those who do not share this understanding with me. These suggestions represent several different levels of intervention, an approach that I feel is more sensible than attacking the problem at a single level only. Suicide is multi-dimensional, and our efforts to stem it should be a counter-attack on as many different levels as possible.

I believe that the main single cause of the suicide epidemic of recent years is the breakdown of the extended family that has occurred almost everywhere since 1960. The old system had a nice little balance between the role of the matrilineage and that of the father and his lineage in raising children. There was a wide distribution of authority throughout the extended family and many relatives to provide support and ease tensions that arose. In recent years, for reasons that we will not discuss here, the old balance has been upset, many of the supports from the lineage lost and the authority of the parents greatly expanded. The problem is not that the parents today are spending too little time with them. Their parenting role has become much larger and more complex than that of their own parents 20 or 30 years ago.

Time will heal this difficulty to some extent as parents learn to adjust to their new roles as mothers and fathers today. In the meantime, however, we can help by educating the community - perhaps through radio programs? - on a) what changes have occurred in the family in recent years (2) why they have occurred, and (3) what new parenting roles may demand of mothers and fathers today. We may not be able to turn back the clock and restore the old lineage in its fullness, but we can help people understand and adapt to the changes that are making them dizzy nowadays.

The old-fashioned family structure provided more than a tight authority system in the lineage; it also furnished older people with whom the young man or woman could talk about their problems. The counselling and support system was built into the family itself in most parts of Micronesia. There were certain kinfolk - aunts (in Palau), grandparents (in the Marshalls), maternal uncle (in Yap) - who had a more easy-going relationship with the young person and were a refuge in time of trouble. Much of this has changed. It is not as easy for a troubled young person to find an ear within his family today, and most do not feel comfortable seeking help outside the family to talk about problems with their parents.

If we can't re-establish the old family network, we may have to create new mechanisms for providing this support within the family. In Hawaii and other parts of Polynesia the family gathers for a meeting each week or two to discuss its problems within the family circle. Could this be instituted here in Micronesia? Many Trukese families hold some meetings on the occasions of funerals. Could this be done more frequently, perhaps every week or every month? Could this be combined with a family prayer session for those families that are active in their churches? Could older relatives other than parents initiate conversations with younger members of the family and encourage them to talk about their problems? This may require some cultural changes, but heaven knows we have already undergone plenty of other changes in customs in the past years. If none of this works, then we will simply have to rely on sources of support and advice outside the family such as counsellors and crisis intervention centres. But these will be less effective than the family changes I have proposed here.

Young people who have had a history of troubled relations with their parents or their spouses often seem to devise impromptu "tests of love" for these people, unbeknownst to the people who are being tested. A boy who thinks that his father has always preferred one of his brothers to himself might ask his father for some

money to see if his father really does love him. A married young man who has been away from home for a few weeks and has doubts about his wife's faithfulness in his absence might ask her to go out with him to a disco late at night. These demands may appear unreasonable, but the outcome often enough determines whether a potential suicide victim will actually take his life or not.

Those who are being tested should not feel they have to comply with the request, especially if there is good reason not to do so, as when a drunken son comes home to ask for more money to drink with his friends. But they should at least do these two things: 1) take the trouble to explain why they will not agree to the request; and 2) assure the young person in some appropriate way that they love him even if they must refuse what he asks. Merely doing these simple things could save many lives. Of course, there remains the larger and more difficult task of teaching young people that love should not be measured only in terms of food, or money or other gifts given. This may require a more sweeping attempt are re-education of the young.

It shoud be obvious to anyone, foreigner or Micronesian, that suicide has been romanticized by many of our young people today. This is particularly true in Truk, Pohnpei and the Marshalls, although there have been signs of the same thing at times in other parts of Micronesia also. Love songs mention suicide, youths discuss the subject openly among themselves and at times make suicide pacts with one another, and youngsters express admiration of those who have taken their own lives and are mourned so terribly by their families and friends. What is even more shocking, however, is that a number of adults in our communities seem to share the belief that these young people have died altruistic and even heroic deaths. If the majority of Micronesians really believe that suicide is an honourable option, then this paper is thorougly useless and all of us had better resign ourselves to continuing higher rates of suicide in the future. Young people, after all, are very quick in sensing the basic values of their elders. If they get the impression that we ourselves honor suicide, then they will be only too happy to oblige by hanging themselves.

My own strong conviction has always been that suicide is a tragic waste of life, and I think I can say that with confidence the rest of the Catholic clergy in our diocese shares this conviction. Without trying to judge individual acts and the motives behind them, we support wholeheartedly the position that Bishop Neylon took three years ago when he wrote that "suicide is a selfish act, for it inflicts enormous grief on the families of victims and weakens the entire community". The Bishop reminded us in that same letter that "It is wrong to think of self destruction as an act of love or a generous effort to reconcile the family." Many argue that suicide has always been a culturally acceptable option - an assertion that is by no means beyond dispute, in my opinion. But even if suicide were culturally approved in the past, this practice would still have to be judged in the light of the Gospel in the same way that headhunting expeditions and inter-clan warfare were. The Gospel is quite clear on the value and dignity of human life.

What can we do to remove some of the romanticism associated with suicide? We would have to proclaim in some visible way that suicide is not an honorable death, but one that needlessly subjects others to misery. In the Middle Ages the people in

some European countries cut down the body and left it in the middle of the road to be trampled by all who passed by. We don't have to go this far, but we certainly shouldn't provide full burial honors for the victim either. In his letter, the Bishop suggested that the burial of suicide victims be quick and simple with the absolute minimum of display. He also recommended that there be no church rites nor public prayers performed in connection with the funerals. The purpose behind this was to show the clear disapproval by the church, the family and society of the suicidal act. Although this measure may be difficult on the family, it could discourage other young people from making the same foolish mistake in order to win recognition through their death. This is particularly essential in Micronesia where the funeral assumes such enormous proportions and such importance. It would seem logical that any attempts to de-romanticise suicide begin there.

As we progressed in our study of suicide, we began asking ourselves what sorts of things seemed to help steady the balance of the young person who experienced difficulties with his family. What made it possible for some individuals to endure the kind of problems that would lead others to take their own lives? Why was it that some young people seemed to be thrown entirely off balance by family tensions, while others could survive and even prosper amid the same kinds of tensions? It was not that the survivors loved their families any less than the suicide victims, we felt. Instead, it might be that some young people had many interests and areas of competence that seemed to cushion the blows that fell on them from the families. The basketball star, the academic genius, the boy who is involved in running youth groups - these seem to be people who are better protected than others from the ups and downs of family life. This is not to say that they are immune from suicide, as we know from some recent cases, but they do seem to fare better in general.

Any community efforts to cultivate the kind of clubs, organizations and other activities that help young people develop competence in areas like these will also strengthen their self-esteem and make them more resistant to suicide. Developing competence and interests is like putting on armour; it protects us from the impact of the blows that we receive in the family. This, then, is the main value of youth clubs and basketball leagues as a means of preventing suicide.

Alcohol is usually at the head of the list whenever causes of suicide are discussed, but its importance is sometimes exaggerated. Drinking does release the inhibitions, causing a person to display his emotions more openly, brood on them more easily, and act more recklessly than he would otherwise. No one questions whether drinking plays an important part in suicide - half of the suicide victims in Micronesia are drunk when they take their lives. But this raises the old question: does a person commit suicide because he got drunk, or does he get drunk so as to commit suicide? Which is the cause and which is the effect? Whatever the case, it is clear that better control of youth drinking would almost certainly mean fewer suicides. Measures that were effective in reducing drinking among young people would be a great step in preventing suicide.

Suicides in Micronesia may have their roots in long-standing conflicts within the family, but they are often very impetuous acts as well. A flare-up occurs between a young man and his family, and he rushes out of the house to end his life. There

is no time for reflection, no time to seek mature and wise counsel, no time to weigh the consequences of what he is about to do. If the family is lucky, they can send someone after the angry young man to stop him before his has finished the job. Aside from keeping someone on 24-hour duty as a watchman, there is little that the family can do to control such impulsive behaviour. To count on intervention after the flare-up occurs is a very risky business.

Any attempt to control impulsive behaviour that may lead to suicide must take place long before the threat occurs. It requires training from childhood, and constant reinforcement during the difficult years of adolescence, that impulsive actions are a threat to the person and to the whole family. It also demands that the adults in the family support this teaching by avoiding such behaviour themselves. Education programs within and outside of the schools can help here to some extent, but the main lessons are learned within the family. In the long run, the most effective means of guarding against such self-destructive behaviour is the guidance that comes from a strong and health family.

And that last statement, one of the truest things said here, may be a fitting conclusion to this short paper on suicde prevention. When it comes right down to it, the best means of prevention is strong and healthy families.

COMMUNITY INFORMATION AND PLANNING SYSTEM: AN ACTION RESEARCH EXPERIENCE IN THE ASIA-PACIFIC REGION*

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Introduction

Central to the success of rural development projects is people's participation. People do not participate either because they have not been involved in the planning stages of the projects or the projects are not appropriate to their culture, needs and interest. Their powerlessness, ignorance, low level of literacy and other peripheral positions in the community are among other constraining factors. Therefore, new social science professionalism suggests that any local level development project should be participator wherein the intended beneficiaries are to be consulted and deliberately involved right from its planning to final evaluation.

The Centre on Integrated Rural Development for Asia and the Pacific (CIRDAP) organized in 1984 a regional training workshop on Community Participation in Integrated Rural Development through Community Information and Planning Systems (CIPS). Representatives from ten of our eleven CIRDAP member countries (CMCs) attended the workshop. Following each workshop, each participant formulated and implemented an in-country action plan that effectively involved the rural people in all stages of income generating projects (IGPs). Later the workshop efforts resulted in an important training-cum-action research project of CIRDAP, popularly known as CIPS. Various components/activities of CIPS are village level organizations; data generation and storage; planning meetings, training courses; village seminar-workshops; management of seed capital; and monitoring and evaluation. The project has been funded by the Government of Japan. The first phase was implemented in ten CMCs, namely Bangladesh, Indonesia, Lao PDR, Malaysia, Nepal, Pakistan, Philippines, Sri Lanka, Thailand and Vietnam, and ended in December 1987. Based on its achievements the second phase (CIPS-II) was launched in 1988 in all CMCs including India.

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Objectives

CIPS is a training-cum-action research project based on a community learning system for the target beneficiaries. The long term objective of the project is to involve the village communities in solving more effectively their own development problems, on a continuing basis through local level learning and development planning systems in a participatory development process. The idea is that the villagers themselves collect and analyse data about their own development problems and constraints, and then discuss, develop IGPs and follow-up actions. The project has two immediate objectives. First, to assist the villagers organize themselves to undertake development activities, particularly to gather, process and analyse information as bases for planning, implementation, monitoring and evaluation of their own development projects; and secondly, to translate CIRDAP experiences in integrated rural development into action to provide an empirical proof of the effectiveness of CIPS which others can learn from and replicate. These two objectives are flexible in the sense that each CMC could modify them depending upon her socio-cultural context.

Implementation

CIPS has been implemented through the CIRDAP Link Institutions/Contact Ministries (CLIs/CCMs) in each CMC. In some cases, CLIs/CCMs nominated othe appropriate institutions as the Implementing Agencies (IAs). Some IAs have collaborated with NGOs in executing the project at the grassroots. Conceptually, CIPS is implemented through various village level organizations, namely **Field Workers, Core Groups, Project Committee, and Village Committee**. While the Field Workers are the trainers and implementers, the Core Group is the technical unit of the village. The Project Committee is the body responsible for planning and implementing IGPs. The Village Committee is the highest body responsible for the overall supervision of the project. Continuous documentation and reporting, and monitoring and evaluation by IAs with possible involvement of the beneficiaries form an important aspect of the project implementation.

Education

In order to fulfil the project objectives, the villages are involved in a community learning system through continuous interaction with all these committees. Village level planning meetings, seminar-workshops, conduct of training courses as well as frequent interactions between the villagers and the government/NGOs extension agents constitute the education basis of the project at the grassroots.

CIPS has not been designed to promote adult literacy per se. But in the broader context the project has been more explicit in establishing a community based learning system through which the villagers themselves collect data and gather information on their problems and immediate environment, analyse them and come out with IGPs for amelioration of their conditions. These IGPs are executed by the villagers through the provision of seed capital or revolving funds made available in the CIPS project. The management and operation of these IGPs through proper utilization of the seed capital and the regular thrift deposits of the villagers for

their 'capital build-up' also contain components for community learning systems. Community education for adults under CIPS has been found more effective and sustainable for raising awareness and promoting people's participation in projects aiming at solution to/or solving their immediate problems. In fact, community learning process leading to action constitutes the central theme of CIPS.

Income Generating Projects

IGPs are empirically derived and scientifically developed to reflect the educationally induced felt-needs of the people. They are chosen by the beneficiaries themselves through discussion and deliberation in their planning meetings, village seminar-workshops and/or consultations. Most IGPs are small and simple, and are entirely formulated by the beneficiaries, while IAs only facilitate such actions. some examples of IGPs implemented by different CMCs during the first phase of CIPS are given below:

CMCs	IGPs
Bangladesh	Cattle fattening; paddy husking; small trading; and handicraft
Indonesia	Sheep and goat rearing; batako-brick/ filler-making; and fishpond culture
Lao PDR	Agricultural development through cultivation of rainfed rice
Malaysia	Rehabilitation of rice area through planting of cassava, banana and maize; raising of sheep; and vegetable growing
Nepal	Water turbine; firewood selling; allo fibre processing; and bamboo cane making
Pakistan	Sewing machine; and goat rearing
Philippines	Fishpond; salt making; coconut oil processing, rice based cropping system; and swine production
Sri Lanka	Banana cultivation; goat raising; and poultry production
Thailand	Intensive rice yield improvement; cow fattening; and poultry production
Vietnam	Agriculture; handicraft, trade and credit; intensive rice farming; and animal husbandry

Because agriculture dominates the rural economy in the Asia-Pacific region, most IGPs appeared to have been agriculture related. During the first phase of CIPS only twenty villages, two from each participating CMC, were covered. In the second phase, the scope of IGPs as well as the jurisdictions of villages have been expanded.

Replication

Some CMCs succeeded in replicating the project in wider communities. The Philippines Partnership for the Development of Human Resources in Rural Areas (PHILDHRRA) has replicated CIPS in the Southern Philippines with assistance from several donor agencies, most notably from the International Development Research Centre (IDRC). PHILDHRRA has been requested by several national agencies including NGOs to organize CIPS training for them or at least to use or to apply the aspects of CIPS in their respective programs. In 1988, an expert from PHILDHRRA was invited to the United Nations Development Fund for Women (UNIFEM) to Tanzania to assist the implementation of the project of the Women and Appropriate Food Technology (WAFT). The expert applied some CIPS approaches to analysing the baseline data from the target villages, identifying possible appropriate technologies for the villages, providing training materials, and designing a credit scheme application for the WAFT women's groups needing appropriate food technologies. Later the project was recommended to the Ministry of Community Development, Youth and Sports.

In Malaysia, CIPS-II has so far been replicated in 86 locations throughout Peninsular Malaysia involving 3617 farmers and covering 5919 hectares of various crop areas, such as paddy, cocoa, rubber, coconut, fruits, cash crops and vegetables. Besides, farmers are also being involved in livestock raising, bee-keeping, freshwater fish culture and mushroom production. The Chief Extension Officer is the overall coordinator for all the CIPS projects in each State of Peninsular Malaysia.

In Bangladesh, the CIPS experience has led to the introduction of Membership Cards (MCs) and Rural Services Information Board (RSIB). MCs contain the basic information of a household and record the changes in the socio-economic condition of the family over a period of time. Through this card it becomes easier to measure the benefits derived by an individual from his participation in CIPS or a similar project. Likewise, RSIB readily informs the villagers about various services available in the locality, namely health, education, family planning, medical facilities, agricultural inputs, banks etc.

Segments of the CIPS participants in the Philippines are being encouraged and trained to draft project proposals. Some such proposals have already been approved for funding by the Mission Administered Fund of the Canadian Embassy, Christian Child Welfare Association, International Development Exchange and Barangay Fatima Christian Organization.

Lessons

CIPS is addressed at strengthening information gathering, analysis and local development planning; all of them lead towards identification and operation of people-oriented action plans. It is apparent that the project generates at least four major impacts: (1) **Extension and Information Building** facilitating community learning systems and increasing the awareness of the villagers about the existing socio-economic condition and their resources; (2) **People's Participation** as essential for project planning, implementation, monitoring and evaluation; (3) **Resource Integration**, ie. both internal and external resources including those contributed by the beneficiaries which are to be judiciously integrated in the local level project planning process and their implementation; and (4) **Institution Building** as needed for vertical and horizontal flow of information from the villagers to the local and national organizations both government and NGOs.

Each CMC has modified the CIPS project depending upon her socio-economic and environmental conditions. Experience suggests that (1) the regional, in-country and village level seminar-workshops have been very effective in evincing interest for action and commitment from the government, NGOs and beneficiaries; (2) CIPS has been generally endorsed as one of the promising and viable action research projects; (3) existence of broad based village level organizations facilitates effective execution of the project; (4) provision of seed capital has been helpful in the operationalization of the project; (5) with new exposure to the community learning system and having been aware of their development learning system the villagers become more receptive to new technologies; and (6) the villagers have realized the need for continuing training at village level to develop and improve their skills.

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Glossary Of Acronyms

CAETA	Commonwealth Association for the Education and Training of Adults
CIPS	Community Information and Planning Systems
CIRDAP	Centre on Integrated Rural Development for Asia and the Pacific
CLIs/CCMs	CIRDAP Link Institutions/Contact Ministries
CMCs	CIRDAP Member Countries
IAs	Implementing Agencies
IDRC	International Development Research Centre
IGPs	Income-Generating Projects
MCs	Membership Cards
NGOs	Non-Governmental Organisations
PHILDHRRA	Philippines Partnership for the Development of Human Resources in Rural Areas
RSIB	Rural Services Information Board
UNIFEM	United Nations Development Fund for Women
WAFT	Women and Appropriate Food Technology

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